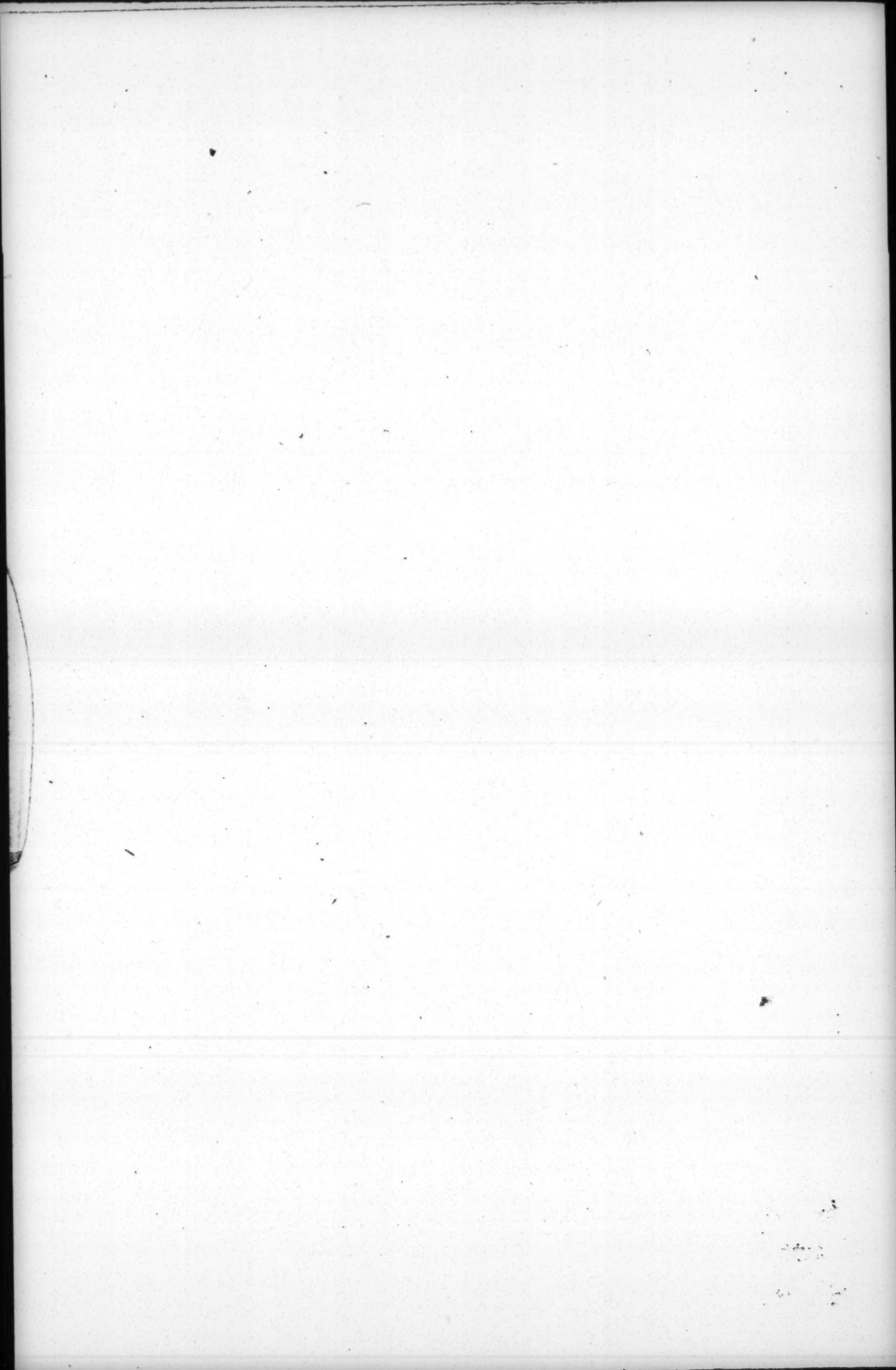


A COMFOR  
TABLE CONSO-  
LATION VVHER IN  
the people may se, howe  
far greater cause, they  
haue to be glad for the  
joyful byrth of prince  
Edward, than so-  
ry for the deth  
of the most  
noble,  
vertuouse, & excellent  
quene Jane, made  
by Rycharde  
Morysine.

1534



A COMFORTABLE CONSOLATION.



LBEIT THE SO-  
dypne departure of  
the moste gracious  
and vertuous prin-  
cess, Quene Jane,  
canne not, but some-  
what appall and appeire the greate  
gladnes, that all true englyshe har-  
tes had conceiued of the most fo;tu-  
nate birth of prince Edward, sonne  
and by the grace of god right enhe-  
ritour to the moste myghty and ex-  
cellent kyng, H E N R Y the. V I I I , yet  
forasmuche as the cause of our toye  
is farre gretter, than is the occasion  
of our sorowe, my trust is, after that  
toye and sorowe shall haue bickerde  
a whyle in oure bosomes, that toye  
shalbe moche redier to kepe his pos-  
session, than sorow able to drieue him  
from his holde. The strife I know,  
can not streighte be ended. I haue

## A C O M F O R T A B L E

me thynke, felte the force of bothe.  
S~~c~~ase it is credible, that the lyttell  
castell of mans harte coulde suffre  
within his walles, suche debate, su-  
che dissencion, such conflyct. I dout  
not, no, I am ryghte welle assured,  
there is no naturall englysheman,  
but either he feleth, or els lately felt,  
as moche struglyng within hym  
selfe, as euer he dyd before. The ra-  
ges of sorow are great, the surgies  
of ioye moche greater: harde it is  
for an harty hart, to abyde thassau-  
tes of thone or thother, harde , not  
to admynytte sorowe being thus for-  
ced, harder to lette ioye departe in a  
tyme so ioyous . Who can remem-  
bre, with what vertues quene Jane  
was adourned , and see her grace  
and graces nowe taken frome vs,  
and not wasshe his cheekes with  
teares : Agayne, who can remem-  
bre

## C O N S O L A T I O N .

bze the ioyefulle byzthe of Prynce  
Edwarde, and not caste awaye so-  
rowe? Awye sadde and frowning  
Sorowe, awye, you trauaylle in  
payne, youre laboure is loste. You  
are greatte, neuer, but whanne you  
mete with a weaker, soone recey-  
ued of none, but of suche as for-  
gette what they doo. woll any man  
gyue you leaue to harboze within  
his breste, that well remembrete  
the pleasure ye do unto them, that  
longest intertayne you? You talke  
fast, and ofte say, Quene Jane, the  
vertuouse quene Jane is gone. we  
here you well, and say moche more  
oure selfes. She is gone from you  
Sorowe, & all yours, gone from care  
to ioy, from peyne to pleasure, from  
the waues of the rufflynge worlde,  
to the quyete hauen of heuen. what  
hurt here we in al this? what cause

A C O M F O R T A B L E

to lament: or rather how many cau-  
ses to be ioyous? Alway Sorrow, you  
come to late, your lodging was lōge  
sythens taken frome you, you come  
moch stronger, than we vouchsafe,  
& yet shall ye fynde no entring here.  
Alway Sorrowe and be sorry, that by  
this your folysch play, ye haue made  
vs twise glad, ones, that it pleased  
almighty god to send her grace for-  
tune, to leue with vs, A P R I N C E,  
Ageyne, that for her singular good-  
nes, he hath taken her, to ioye with  
him. This matter wayed, as reason  
woll, we haue rather chaunged the  
kynd of our ioy, than lost any parte  
of it. If we were al gladde that we  
had so good a quene, why shuld we  
lament, to see her thus rewarded?  
If we thinke scripture to be trewe,  
that is god to be god, may we not i-  
magine, that her grace wolde saye  
thus

## CONSOLATION.

thus vnto theym that mone for her,  
if she coulde nowe speake to vs?

**E**xwhat meane you? wherint haue  
I offended you, that ye shuld in this  
wise, lamēt myn high felicitie? haue  
ye so soone forgotte what I dyd for  
you? or if ye remēbre it, be these the  
thankes you gyue me? My prayer  
was euer vnto god, that I mighte  
brynge forth that that all you longe  
haue wished for. I, god euer be p̄as  
sed, brought you a prince, & thought  
that I with ioye had so fylled your  
hartes, so enuironned them with  
gladnes, that sorow shuld find there  
no place emptie, no hole to crepe in  
at, ne seate to rest vpon. I pray you  
whan coud I haue stolne from you  
better, than nowe in all your ioyes?  
Whan els coulde I haue departed  
from you, but I shulde haue putte  
you to more sorow? Mourne not for

## A COMFORTABLE

for my ioye, I pray you, I thanke  
god, my lord & husbande, I haue  
had my parte of that, whiche ye, as  
yet no better taught, calle Felicitie. I  
haue ben a long season, most of all  
women bound to embrase the good-  
nes of god, whiche so beyonde all  
myn, al mens expectation, made me  
of an handmayde, a quene, & quene  
of so noble a realme, wife to a king,  
and such a king, mother to a prince,  
mother to hym, that as my trustee is,  
Shall longe and manye yeres after  
his father, be your heed, kyng, and  
souerayne lord. If god sende hym  
longe lyfe, and true subjectes, what  
woman, that seeth no more ioye, thā  
dwellers in the worlde do, canne be  
more fortunate, than I shalbe cou-  
ted amonges you & On the other  
syde, if it shall please god to take  
hym from you, howe happy am I,

that

## C O N S O L A T I O N .

that went before hym ? Howe happy, that I escaped suche waylyng, suche disapprouynge of goddis or dynance ? I am an example to you all, I was a quene, howe soone am I none : O frayle lyfe, O brytle toy, O soone departyng gladnes, thus you criе, I know for the most part, all. So shuld I to, sauyng that I haue lerned to say better, I now say O damage profitable, O losse euer to be desired. Damage and losse, I say, not that it is so, but that you do so imagin your profite and gaynes to be . I lefte the worlde, and nowe am in heauen , He that knowethe bothe, though he it be but meanely, welle seeth, what I wynne by this chaunge . It is moche, to please a kynge, surely, sauyng the plesure, that manne taketh of honest actes, the hyghest pleasure that manne or

A C O M F O R T A B L E

woman syndeth vppon erthe, is to  
runne fardest in a princis fauour.  
The kinges goodnes never forgot-  
ten, he amonges al, hauyng his free  
choyse, not onely at home, but in all  
other countreyes, elected me alone,  
and testified vnto the hole worlde,  
that he thought me worthy his high-  
est fauour. If it be moche to stande  
in his fauour, what is it to be part-  
taker of these ioyes that are here,  
ioyes only knownen to suche as feele  
them? If the worlde haue his plea-  
sures, can heuen lacke his? If those  
be great, can these be small? I praye  
you be not sorie for my chaunge. I  
truste ye be not. At the least, sure I  
am, ye haue smal cause, either to en-  
uie me my felicitie, which euermore  
desyred yours, eyther to be sorye for  
my gladnes, whiche in maner died  
for to make you glad. Undoubtedly  
I bothe

## C O N S O L A T I O N .

I both bought your ioy to dere, if ye  
be sorie for myne, and maye thynke  
my peynes euyl paide for, if ye wold  
me to come from blysse to peynes a-  
gryne. You say the loue ye bare me,  
wol nedes you mourn for me. Right  
loue never worketh hurt to the per-  
son beloued. If you woll declare,  
that you loued me in deede, I haue  
lefte you my Babe, vnto whome I  
bequeathe your hartis and hole loue,  
if you grant your hartes to be myn.  
And in his nonage, I shall thinke  
your loue implied to the profytte of  
myn heire, if you gyue it all to his  
father. Let hym occupye your har-  
tes in the meane season, whyle this  
be better able to welde them. Serue  
your kyng, obey his highnes, loue  
his honour and welfare, youre loue  
towardes me, is abundantlye here  
shewed. Loue hym, lette sorowe go.

You

A C O M F O R T A B L E

You can haue no cause to lamente,  
as longe as ye tender his honoure,  
and he your welfare. Be ioyful, and  
where as before, you gaue god tha-  
kes for your prince, thanke him al-  
so nowe, that it pleased hym to lette  
me leauie that bourdeine, or euer he  
called for me. He might haue taken  
bothe, certes you oughte not to la-  
mente, that he toke the worse, and  
left you the better. Ye may here god  
speake in his workes, if you harken  
well to them. Dothe he not tell you  
by my deth, Lo, your prince is mor-  
tall, ye se of whom he cometh, ye se,  
I that gaue him, can take hym frō  
you, whan I shall thynde you un-  
worthy suche my gift. The fertilit  
of your quene, myghte haue made  
you wantons. I woll you trust on-  
ly in me, I woll you soo handle me  
with your hartes, so winne me with  
your

## C O N S O L A T I O N.

your loue and prayer, that I maye  
fully decree, not onely to lette youre  
prince Edwarde longe after his fa-  
ther regne ouer you , but that his  
chylvrens chyldren, & they that shal  
be born of them to, may prosperous-  
ly continue your gouernours and  
heedes. Your quene is deed, this is  
nat the first thinge, that hath made  
you worse afryde than hurtte. You  
haue many experiences of my care  
and fatherly loue towarde you . If  
hitherto al your hurtis haue turnid  
you to good, mistrust me not, I am  
the same I was, if I fynde you bet-  
ter thā you were, I can do better for  
you thā I haue done . Mistrust not  
god, he hath led your king hitherto.  
He put me into his handes. He caste  
his gracie harte vpon me . He sette  
vs together, giue him leaue to patte  
vs, seinge it is his plesure so to do.

I am

A C O M F O R T A B L E

I am in better case than I was, so  
thal you be, if ye by your foly, chāge  
not goddis purpose. Let hym haue  
his wil, not only in taking me from  
you, but in prouidynge for you in all  
youre distresses in tyme to come.  
Praise hym, he woll never lette you  
praise him for doinge you hurte, no  
you shall be assured, he woll do you  
good.

If her grace, coulde nowe saye  
thus vnto vs, shuld we not be ashamed,  
rather to shewe our selfes soray  
for her imortal ioy, than glad of our  
owne welfare? I muste nedes grāt  
her graces high vertues beautified  
moch our countrey, we al had great  
cause to desire her louge continuāce  
with vs. Just cause to pray, that she  
micht not so sone go to heuen. She  
was worthy to liue euer, euer meete  
to die. She is departed, who canne  
with-

## C O N S O L A T I O N.

Withstande goddis wyll, though he  
neuer so fayue wolde. who ought to  
resiste his pleasure, though he could  
neuer so easily do it? The lawe that  
god boūde Adā to, touchith his hole  
posteritie. God sayd to hym, Thou  
artē erthe, and into the erthe thou  
shalte. This is an order that nature  
hath kepte euer, and euer shall, saye  
nape, who lusteth to fayle. This is  
trouth, but they ſ̄ yet luste to wepe,  
woll say, ſhe myght haue liued len-  
ger, though ſhe could not liue euer,  
and that this is to be lanieted, that  
her grace departed before her tyme.  
They are twise deceiuued, ones, that  
thinke ſhe died before her tyme, that  
liued all her tyme, and that though  
it were ſo, thinke it no folly to wepe,  
to wayle, to lamente, that is to ſay,  
to hurte their ſelfes, withoute do-  
inge good to anye bodye. For as  
time

Gen.3.

## A C O M F O R T A B L E

time is myn no longer than I haue  
it, so neither they that yet ar vnborn  
come after their tymme, nor they that  
be deed sithens, be gone before their  
tymme. Nothinge is ours, longer thā  
we enioy it. Now I pray you, what  
thinge is chanced to her grace, that  
dothe not lyght euery daye vpon o-  
ther? It can not be called a thynge  
newe, that hath bene euer, neyther  
vnwonte, that commieth alwayes.  
All dye that oones be, and somine-  
tyme were not. All thynges, that  
ones begynne, stylle steppe forth to-  
ward theyz ende. There is none ex-  
cepted. If her graces lyfe myghte  
be bought with weepynge, trea-  
sone be it to haue dype eyes, before  
her lyfe be redeemed with teares.  
If goodes myght bryng the soule  
ageyne, treason be it to saye hoo,  
before hyz grace be rausomed.

IE

## C O N S O L A T I O N.

If there were any meane, any way,  
to bring her ageyne emonges vs, I  
wold forget the ioy, she is in, and ex-  
hort al men to wayle, vntyl the way  
were founde, to haue her grace a-  
geyne. But forasmuche as there is  
no hope, to fynde that, that can nat  
be found, let vs think it foly, to seke  
that that woll not be hadde, foly to  
waite, where is no remedy. God be  
thaked, I am discharged of a great  
pece of my labour. I am right hart-  
ly gladde, that all men knowe, the  
great wisdome and high knowlege  
of our mooste gracious soueraigne  
lorde the kynge to be such, that he,  
who so euer shall go aboute to con-  
solate hym, though he do it neuer so  
well, maye seeme to bestowe his la-  
bour in a wronge place. His high-  
nes hath ofte well declared, that re-  
son, and knowlege, dothe that in a

## A C O M F O R T A B L E

wise man, that longe tyme dothe in  
men not wyllest. His grace yeldeth  
all to goddis ordinance, and seeth,  
that man playeth ofte in any folishe  
partes, but that he never is a moze  
foole, than whanne he thinketh god  
micht gouerne thinges moche bet-  
ter, than he doth. His highnes kno-  
weth, that god hath ruled the world  
a long season, & is nat to be taught,  
beinge wylledome it selfe, neither to  
be suspected, that he shulde intende  
ewyll unto vs, beyng bothe verye  
goodnesse, and also of infinite loue  
towarde mankynde. He seeth, they  
are to be charged with a faut, farre  
greate than toly, that thinke god,  
that is hym selfe besse, to doo any  
thyng, that is not besse, yea and  
besse for manne. Trewthe it is, we  
thinke oft tymes otherwise, bycause  
we see not why, and for what pur-  
pose.

## CONSO L A T I O N.

pose god doth many thinges. Sure-  
ly god shulde worke very grossely,  
if man by and by, coulde see his in-  
tente. It is a goodly part of mans  
lyfe, to behold as moch as the weke-  
nesse of his wytte wolle gyue hym  
leue, how god gouernith the world.  
He loseth a pleasure, that no man kno-  
weth, but only they which taste it, þ  
marketh not, as rygh as negligent  
nature of man wol suffre hym, how  
god worketh all thynges with vs,  
howe almosste all eupis are turned  
to good, all sorwe into swete, all so-  
rowe into gladnes. It is pretty, that  
Plato tellethe of Socrates. This  
Socrates had rubbed of the skinne  
of his knee with yrons, while he lay  
in prison, & was very soore peyned  
with the grefe of it. After being tyd  
of his cheins, & so his knee watring  
hole, he had agretpleasure to scratche

## A . C O M F O R T A B L E

it, whan he felt it itche. O my fren-  
des q̄ Socrates, what a wondertul  
thing is this, that men call Pleasure  
Hōwe naturally it toloweth to the  
mosste parte sorowe, that is, his con-  
trary: They can not be both in man  
at ones, but yet for the mosste parte,  
he that runneth after thone, and cat-  
cheth it, is compelled to catche both.  
I thynke sayth he, if Elope had re-  
membrized this thyngē, he wold haue  
made this fable, that is, whan god  
had taken in hande, to set these two  
at one, whiche he sawe euer at con-  
tinuall strife, neyther coulde agree  
them by any meanes, he ioyned the  
toppes of theym, and knytte theym  
faile, so that who so euer taketh the  
one, by that tymē he cometh to the  
top, he hath the other in his hande.  
We se, God loueth to inyngle thyngē  
thus. This also Ethnikes law  
and

## C O N S O L A T I O N .

and so armēd their selfes with phi-  
losophical preceptes, with fortitude  
of mynde, and patience in all chan-  
ces, that whan the one came, they in  
maner wylshed for the other .

Philip, kyng of the Macedones,  
herynge the victorie of his capitain  
Cethippo, the glorie that his capi-  
tayne Parmenio had wonne of the  
Dardanians, thyrdly that Olympi-  
as his wyfe hadde brought him  
forth a sonne, helde vp his handes,  
and cried, O fortune, this is to mo-  
che ioye for one day, sende me soone  
lyght sorowe to swage it . Al wyse  
prince. He saw soure to folow swete,  
and that happy he is, that for moch  
ioye receyuet but a lyttel sorowe.

Howe longe might Paulus Alema-  
lius thinke, that fortune had made  
a bowe, neuer to be agaynste him ?  
Howe many his victories testified

A C O M F O R T A B L E

the incredible fauour of fortune to-  
warde hym : Howe was he honou-  
red in Grece, that hadde gyuen vni-  
to hym. CCC. crownes of golde  
to weare on his heed, euery cytie te-  
stifieng by their gifte, that he was  
Worthye to be their kynge : What a  
goodly triumph he had he in Rome :  
Where Perseus kynge of the Ma-  
cedones in a blacke wede a prisoner  
foloweth his childdren lyttell babes,  
and as yet to yong, to knowe either  
their fathers fall, or their owne mis-  
fortune : What ioye to be loked on  
alone, his prayses to be rehersed all  
the tyne of the triumph : This for-  
tunes darling, had his misfortunis.  
He buried not ffeue days befoze this  
triūph a wonderful towardē yonge  
man his sonne, & iii. days after his  
joy, he lost an other sonne, whom he  
estemed aboue all other thinges in

## C O N S O L A T I O N .

the worlde, except the cōmon welth.  
There was no citesyn in all ROME,  
but he sore bewailed Aemilius chāce.  
But what dyd here the noble and  
worthy Aemilius trowe ye? He cal-  
led the ROMAYNS togithet, and said  
in this wise, I could not but great-  
ly suspecte the tendernes of fortune  
towarde me. whan I had made an  
ende of the warres, I feared lest in  
my retournē I shulde haue founde  
cough sees, & there haue losse shyp-  
pes, men, yea percase my selfe to.  
But whan I had escaped the dan-  
gers of the sees, hauyng pleasaunt  
nauygation, and nowe by my safe  
returnē, fylled the citie full of ioye,  
myrth, pastyme, and solace, I could  
not but suspect this to moch fauour  
of fortune, neither I cessed to feare,  
lest some euill happe shulde come to  
the common welth, before this euyll

## A COMFORTABLE

chaunce had infested my howse. I  
haue loste two sonnes, whom howe  
good cause I had to loue, youre sq-  
uere may be a good wytnes: but I  
haue wonne this by their deth, that  
now I feare no more the hurt of the  
commune weale.

Highte not we haue feared some  
nyschance, after this so greatte our  
good fortune? If none hadde light  
vpon vs, coulde we haue ben mercy,  
thinkynge styl vpon the varietie of  
fortune, styl remembryng howe she lo-  
ueth to change thinges that be well  
into wrose? Perfit ioy is not where  
feare is, neither feare lacketh, where  
good fortune comith without al eud-  
chance. If any thing make vs sure-  
ly glad, it is this. no lyttell quaine,  
after so moche ioye. Maye not we  
thinke, that god hath in maner as-  
sured vs of our ioy, by this our ca-  
lamities?

## C O N S O L A T I O N .

I amite: where we might haue ioyed  
before in feare of sorowe, nowe the  
stroke past, & the smart al gone, our  
joy is set out of the reache of feare.

Q VVE H A V E A P r i n c e , can any  
man, that dare auouche him selfe to  
be a right englysshe man, here this,  
and fele not within him self a won-  
derful force, an inenarrable strenght  
of gladnes: can his body be borne  
in Englande, and here his hart not  
leape for ioy: can there lye any hein  
so farre, so hydde in a corner, but it  
shall fele the blode heated, now mo-  
che lighter to runne, to passe hyther  
and thither, euuen as though it were  
a carrier of this good newes? There  
can no beyn, no piece, no porcion of  
the hole body, lacke his ioye. Sure-  
ly as it is harde for a man to holde  
his peace, whan he is earnestely an-  
gred, so if other men be as I am, it

B. v.      is

A \* C O M F O R T A B L E

it is moche harder to speke, whan al  
the senses of man be astonyed with  
so efferuent gladnesse. There come  
so many thinges at ones, þ in dede,  
he must be moche wiser than I am,  
that shall tell, whiche he maye pre-  
ferre, whiche he may do firste, whi-  
che in the myddes, whiche laste. It  
is with me, euен as it hapneth vn-  
to them that come in a throunge, and  
woll all at ones out at some narowe  
doore. Yese, while they all woll oute  
at ones; there goth almoste none at  
all. Good lord, whiche parte maye  
I handell fist? where shal I take  
my beginning, in so imense a swarm  
of matters. Shall I, or can I do bet-  
ter, than begin at him, that hath no  
beginnyng, speake of his goodness,  
that last of al can not be speken of?  
for what end shal I find, if I shuld  
there speke of the goodness of god,  
whan

## C O N S O L A T I O N :

Whan both god, and his goodness is  
without ende? O fortunate countrey  
men, ar not we nowe newly bounde  
vnto god, þ hath sent vs, one, whose  
birthe we ought moxe hartilyer to  
haue craved of god, than any, yea,  
than all worldely treasure? whose  
lyfe we ought moche better to loue  
than our owne. At al times a prince  
þingeth incredibl soy, to al his fa-  
thers reue subjectis. But prince ED-  
ward now gyuen vs of god at this  
time bonie, so long loked for, so cra-  
ud of god, so set in time most metis,  
do we not moch moxe thā sin deedly,  
if we cesse to laude god? It is mete, þ  
we al vpon our knees, oft thus erie,  
O good lord al mighty, al merciful,  
our toyes be great, pardon vs, if we  
being ouercom by this to gret glad-  
nes, can nat giue thankis condigne  
for such thy vnmesurablae goodness.

xxv

A C O M F O R T A B L E

we haue a prince, thy mercy pray-  
sed, good god, oure desire & humble  
petition is, that he may be our king  
our soueraine, our heed. We be not  
soo ambitious as the Ethenickes  
were, whiche alwares prayde, that  
good kyngeis myght bryng forthe  
better, and that the good departed,  
better myght succede. No, we haue  
euē as moche as we desire. if ED:  
VV A R D E the. v i. may be lyke his  
noble father H E N R Y the. VIII.  
Pardon their foly, that heretofore  
dyd not so well knowe the goodnes  
of our kynge. They nowe acknow-  
lege their ignorancie, and wolle in  
tyme to come in all poyntes, obeye  
his highnes, serue his comandeme-  
ntes, honour his wylle in all his  
behestes. we se, and so do they to, he  
is a minister chosen, and euē sente,  
to bryng suche thinges to passe, as  
of a

## CONSOLATION.

of a longe season haue bene moche  
agayne thy comandement and ple-  
sure kepte downe. xe iе from how  
many ieoperdies, from how p<sup>r</sup>udent  
daungers, his highnes onely by thy  
p<sup>r</sup>ouidence hath oen p<sup>r</sup>eservued. It  
is a thyng very ioyfull to remem-  
bre so iowes, when they be past. The  
goodnes of god is no where either  
better knowe, or lenger kept in me-  
morie, than whan after great care  
and slepeles pepnes, ioye leapeth in  
his stomake, which of late was full  
of sollicitude, dolour, and anxiety.  
I say more, pleasure is almosste un-  
pleasant, except it be set forthe with  
som mischances. Surely the good-  
nesse of god is nothinge felte as it  
shulde be, if it come uncaued. Pro-  
spectie loseth his grace, excepte it  
be nowe and than amonge, lauced  
with sonie mylfortune. God be lau-

ded.

# A COMFORTABLE

ded, we haue had our part of bothe.  
Who can remembre this time nowe  
twelue monethes past, and compare  
it with this present, and not se how  
muche we be bounde to god? howe  
good cause we haue nowe to be ioy-  
ous, that are come from such feare  
into such gladnes: what rydynge,  
what runnyng, was there then in  
al partis of the realme, to bring su-  
che newes, as made every man so-  
rie, to tell such tidinges, as coulde  
be pleasant to none, but such as nei-  
ther loued god, nor god them? Now  
inanyme thynges are lyke unto that  
tyme, but soo vnlyke ageynie, that  
they may be cōpared as lyke in one  
poynte, and differinge in al the rest.  
Men rydde nowe as faste as they  
than ne dydde, postyng was into  
all the partes of the realme: but yet  
in all the reste no thyng lyke. The  
riders

## C O N S O L A T I O N.

ryders no me being mercye, iocunde,  
and ioyefull in countenaunce, were  
welcome to euery place, where they  
came. There were fewe townes so  
bygge, but if the poste dyd let falle  
these newes, we haue a prince, all the  
towne by and by knewe it, al by and  
by reioysed at it. Betwene this and  
york, the newes vndoubtedly wox-  
ked wonders. They that the laste  
yere at this tyme harde nothyng,  
but warre warre, harneys, hatneis,  
holwe were they moued in their har-  
tis, whan they herd, A prince is borne,  
God hath sent vs A prince! The laste  
yere there was nothing, but the hus-  
bandes departyng from their wy-  
ues and children, waylynge of eue-  
ry syde: they that wente forth, mos-  
che in doubt, whether they shuld re-  
tourne aliue agayne, many of them  
that taried at home in extreme fere,  
either

A COMFORTABLE

epther of beggyng, or of a thyng  
muche worse. Was it not a sorow-  
full sight, to se then howe people in  
euery place gaped for euyll newes,  
all men almosste despeirynge to here  
any good? Howe euery horseman,  
that came through any towne, was  
taken for a poste? He is unworthy  
to haue god good to him, that doth  
not rememb're, what lumpes of so-  
rowe departed than from mens hat-  
tes, whan the ende of suche mische-  
ues to warde, was knowne to be as  
it was. Unworthy to lacke sorowe  
hereafter, that dothe forgete nowe,  
how then feare alone reigned in al  
places, in all stretes, in all howses,  
at all mens tables. Feare reigneth  
no longer, Sorowe hath loste his of-  
fice, or at the leſt his place. Gladnes-  
nowe hath taken possession, I am  
assured of all true englyſhe hartis,

yea

## C O N S O L A T I O N.

yea, though cruell dethe saye thereto  
haye. They all, I am assured, well  
pceyue, whom they ought to thanke  
for the chaunge of this thyng. God  
where he is a doer, as in dede he is  
almost the hole doer, whan thynges  
be well done, may not be defrauded  
of his parte. God hath well decla-  
red, by the pacification of those sedi-  
cious cōmotions, that he woll our  
moste gracious souerayne lord the  
kyng, to be honoured of vs, and set-  
ued, as one, whose welthe and sau-  
garde he hathe taken vpon hym.  
Princis that entende to set forth the  
honour of god, can not but be pre-  
serued in all their ieoperdies. Mer-  
cy and trouth, saith Salomon, shall  
saufely kepe and preserue a prince.  
Mercy kepeth vp his regall seate.  
Hath not god so framed, so handled  
the hatt of our most gracious p̄ice,

C              that

# A C O M F O R T A B L E

that he hath made al the hole wold  
wytnesses, that there never reigned  
prince, that so diligētly hath sought  
the one of these; as his grace hathe  
done bathe. Howe many examples  
haue we of his hygh mercy? what  
prince hathe vsed lesse his lawes a-  
gainste his vnynde and vnnatu-  
rall subiectes than he? Howe many  
moste haynously haue offended his  
maiestye? howe fewe were punys-  
hed? what ppyuate man is there,  
that coulde so soone haue forgyuen  
one mans offences, as his clemen-  
cye forgaue soo many thousands?  
They may be gladde, that it hathe  
pleased god to gyue them a lerned  
prince, that graciously consydereth,  
the hyghest lawe in a realme, to be,  
the welth and sauegarde of his sub-  
iectes. I neede saye no more in this  
matter, there is almoste not one in  
the

## C O N S O L A T I O N.

the realme, but he can accuse me for  
leauynge out many thynges, yf I  
shulde go aboute to make a parti-  
cular rehersal of the kynges princely  
goodnes, shewed in this behalfe.  
Nowe on the other syde, seke all hi-  
stories, rede of all kynges, that haue  
ben sens Christe was, I dare well  
saye, they all neuer dyd soo moche  
for the serchynge out of trouth, and  
knowlege of goddis worde, as his  
grace hathe done alone. It was to  
trewe in this oure realme, it is to  
trewe in other yet, that the pro-  
phete Esaias saythe in the persone  
of god. My people (sayth he) was  
made captiue, was broughte in to  
vassallage: bycause they had no know-  
lege of me and my worde, the nobi-  
lities dyed for hungre, the multitude  
dyed awaye for thurst. The ferte  
meaneth, a famyne of goddis word,

## A C O M F O R T A B L E

to haue reigned longe amonges noble menne, and a dyngeth amonges the people. who knoweth this not to be trewe? kynges, princiis, dukes, erles, to be shorte, not onely all the nobilitie, but all the hole temporaltie, thought nothyng lesse to apperteyn vnto them, than the knowlege of scripture. Bysshoppes, doctours, monkes, scyvers, these alone had the handelynge of it. In this tyme of ignorancie Bonifacius bysshop of Rome obteyned of Phocas thempstour, that he might be greater than his felawes. Thus wryteth saynt Bede, thus Marcus Antoni<sup>9</sup> Sabellicus, whiche tyme was aboue vi. C. yeres after Christe. Before that tyme the byshop of Constanti=nople, bycause theperour lay there, chalenged to be chief. If this autorite had ben giuen them by gods worde,

## CONSOLATION.

worde, wolde the holy bysshops of  
all the worlde haue suffered the bys-  
shop of Rome to be without it bi. C.  
yeres? If the primacie were gyuen  
them by the gospell, dyd noue in all  
that tyme vnderstande the gospell?  
it is a wonder that men se, whan he  
was made, & of whom, and yet woll  
thinke he had his primacie by gods  
worlde, a greater wonder, that men  
now dare saye, as it is. Undoubted-  
ly the pope hath ben the wysest, that  
euer toke falsehede and errore in  
hande. He swoze all the bysshoppes  
to be his, to defende his decrees.  
Than amōges them, this was one,  
that who so euer wolde go aboute  
to debarre his auctoritie, he shulde  
eyther recante, or roste a faggotte.  
Princis, whan they were crowned  
toke this othe, to defēd theyȝ lawes.  
If any man put his mynde in wyp-  
C.iii. tynge,

A C O M F O R T A B L E

tyng, the bokes bycause they coulde  
not be answered vnto, were streight  
caste in the fyre. Commaundement  
wente through all christen realmes,  
that no man might loke vpon them,  
peyne of heresie. If any dyd breake  
the commaundement, they dyd not  
dispute, whether he dydde well or  
euyll, but whether he had sene the  
boke or no, if he were founde good,  
I shulde saye gyltie, excepte he gaue  
ouer his holde, he wente to the fyre.  
A wonderfull worlde, wonderous  
lawes, and yet coulde they never  
deale so cruelly with men, but ma-  
nye of the lerned, bothe withstode  
them, and chose rather to dye, than  
not to speke for the truthe of goddis  
worlde. Some were banysched, ma-  
ny shained, many made beggers,  
all kepte without promotions, that  
any thyng wente aboute to open,

howe

## CONSOLATION.

howe lyttell they hadde to laye for  
theyr prymacie, and twenty other  
thynges moche worse than that. So  
man under a prince, no, princis them  
selues were in feare of vndoynge  
theyr realmes, yf they shulde shewe  
any smellyng of their deceiptes, craf-  
tes, vntcouthes. The Italiens be  
wise felowes, they pas not an heare  
of his blysse or curse, they take his  
auctoritie as it is: Yet they ate con-  
tent, yea and moche desyrous, he be  
styll taken as he is. why? It is no  
small gaynes, no small somme of  
moneyn, that this prymacie hathe  
broughte amonges the Italiens.  
Good lord, he that shall se the nom-  
bre of bulles, that nowe are called  
in, and after ymagine, that all other  
realmes haue ben as well deluded  
as we were, He that shall make a  
rekeuyng, what golde wente out

C.iii. of al

## A C O M F O R T A B L E

of al realmes for this leade: shall he  
not saye, Italias were moze than  
most soles, if they wolde wyllyngly  
stoppe suche theyz gynnes: we may  
not loke, that they woll gladly haue  
the trouth in this matter discussed.  
And if other christē pricis be afayd  
to attempt suche a matter, It is not  
to be meruayled. The cōmons, are  
with great difficultie brought from  
an errore. Princis se this to be an  
olde practise of the bishop of Rome,  
to solwe dyscorde and sedycyon a-  
monges all suche nations as go a-  
boute at any tyme to caste hym of.  
Howe longe were the Boemes, by  
this practyse kepte at varyaunce?  
Howe many ciuyle warres were a-  
monge theym: howe ofte haue the  
Gernaynes be sette togyther by the  
eares, by this Poppys she meanes?  
howe many of theym slayne? howe  
lothe

## CONSOLATION.

Iolthe was he to departe out of Englan-  
gande: howe long laye he lurking  
in mennes bosomes: I am sure, he  
thinketh him selfe vnhappy, that þ  
comotion amonges vs sturred vp  
by hym, and his, dyd so lyttel hurt.  
The defenders of his papacye, are  
wont to saye, Se what becometh of  
them, that leue the holy see of Rome  
Looke howe they wallowe nowe in  
their own bloud. Our lord be than-  
ked, we haue a Prynce, that hath  
bothe thrust him out of his realme,  
& pacified his subiectes, with suche  
dexteritye, as never in tyme tofore  
hath ben sene, wryten, or hardē of.  
Surely if the kynges hyghnes had  
had god, and his hole power in wa-  
ges, thende could not haue ben bet-  
ter than it was. Men kno we howe  
the bishop of Rome besturred hym  
in this time, how his ambassatours

A C O M F O R T A B L E

posted from prince to pypnce, what  
giftes he sente vnto kynges, what  
ways he vsed, both to kepe vs toge-  
ther by the eates, and also to send in  
our ennemis vpon vs. But god be  
lauded, he dyd vs no hurt at al. So  
he dyd vs rather moche good. En-  
gland, yea the hole wold maye se,  
what a vicare of god he is, what a  
fatherly hart he beareth his childeñ,  
which wold haue vs slaine, bycause  
we haue chosen rather to be well fed  
at home, then to be shorne, nopped,  
cut, yea flaine at his cheees. But as  
þ nothing doubt, þ he is nowe, for  
euers departed this realme: so I can  
not but euē admonishe al my coū-  
try men, both to gue thakes vnto  
god, þ hath sent vs a lerned kinge,  
and hym all heypze, vnto whom god  
willyng, he may leaue, not only his  
kingedome and inheritance, but al-

## CONSOLATION.

so like wit, like lernyng, to contynue the eternall memory of his immortall actes. Here albeit I do it al moste ageynst my wyll (for I had leuer go forthe on, than stumble at such the blockes) me thynke I shall doo no hurte, to tary a lyttel in the companyson of Phocas Emperour of Rome, and kynge Henry the egypt, our soueraygne lord. Phocas fyrest of al men, gaue the popes theyz au-  
ctoritie, Kynge Henry the eight, first of al pryncis hath driven hym out of his realme. nowe let vs se, how god rewarded bothe? Rede the histories. even by and by; as sone as Phocas had made hym, that is but a bishop, lord ouer all bishoppes, Cosdras kynge of the Persyans inuaded the prouincies belonging to the empire of Rome, and toke as many as he set vp. He won al Judea, he sacked

Hieru-

A C O M F O R T A B L E

Hierusalem, he slewe no leſſe than  
Ixxx. thouſande ſouldyours of the  
emperours. He toke with hym the  
crosse that Chriſt died on, a thynge  
worþy to be noted, perchance there  
lyeth more in the kernelle than the  
ſhale ſheweth. The crosse of Chriſt,  
euē almoſt as ſone as the pope was  
created, was taken from the chriſte  
men, that is to ſay, the benefytte of  
Chriſtis paſſion, and of his deth be-  
gan then to be taken from vs. For  
ſyns popes begā to make the world  
a puppet, me, haue not ſought their  
ſaluation at Chriſte, at his blode, at  
his deth, but of parchemente and  
leade, pardons, ſtations, cowles, &  
ſuche other iuentionis of the pope,  
that by theyȝ fayre glose, deceyued  
the ſimple people.

Men maye thynke, that god delte  
not al of the best with Phocas, and  
that

## CONSOLATION.

that he made hym a verye sclender  
mendes, for restorynge his bicer in  
erthe to his right, that he had bene  
kept from so many hundreth yeres.  
You haue hitherto sene but a ppece  
of his reward, now se the rest. Pho-  
cas thus spoyled of a great part of  
his epice, was taken at Constantino-  
ple, where his ennemis fyft cut of  
his handes, & fete, & after cast hym  
in to the sees. Is it not lyke, that  
god toke hym to haue doone hym  
hyghe seruyce, whiche thus rewar-  
ded his pepnes? Phocas vndouted  
was unworthy to be buried vppon  
the erthe, which set vp them moche  
contrary to the worde of god, that e-  
uen sythens, hathe vexed the hole  
erth, nowe sturyng prynce ageynst  
prince, state ageyne state, commons  
agayne commons. Some men also  
thynke, that ofte tymes myscheues,  
whan

# A C O M F O R T A B L E

whan they come, come on heapes,  
and that the commytyng of one er-  
rour, byngethe in an other. They  
thynde it is to be noted, that in this  
same tyme, the pestilent decepyuoue  
of the Arabians, Mahumet, and  
Sergius Monachus, begaune the  
dyuelys sect of the Sarasens and  
Turkes, and that it is not to be left  
out, that then also Cephalozum he-  
resies arose ageynne. I let passe, that  
shortly after, Rome was taken, rane  
sacked, the citisens spoyled, fyre cast  
from heuen downe vpon it. I neede  
not speake of the greate pestylence  
that then fell vppon the Romayns.  
Gladde I am to see our mooste god-  
ly prynce to receyue euent as moche  
ioye, and as many benefytes for ca-  
slynge hym out, as Phocas and the  
Romaynes receyued damage and  
sorowe for takynge hym in. God  
hath

## CONSOLATION.

hath manye wayes, wonderfull ap-  
partly declared his mosse tender fa-  
uour towarde our soueraygne lord.  
Who wolde haue thoughte, but the  
iugliges of the maide of Kēt, might  
haue tourned his grace to dysplea-  
sure? Howe hath god tourned al her  
mischefes, al her deceites in hir owne  
necke, not onely defendynge the leſt  
heare of his highnes, but gyuyng  
hym immortall fame, eternall praise  
in all countreyes for this thyng?  
How hath god taken hym from vn-  
cleane mariages, and by his mosse  
hyghe prouidence and bountie, pro-  
uided his grace in pure and chaste  
matrimony an heire, a goodly price,  
an assured token, that he intendeth  
his graces sede to reygne ouer vs.  
And yet marke howe he also admo-  
nysheth vs to thyngke, and not for-  
get, that he both sendeth vs that we  
craue,

## A C O M F O R T A B L E

craue, and can, whan hym lustethe  
take from vs, that we be loth to for-  
go. Thus he ceasseth not, manye  
wayes to seke his glorie, and exer-  
cise the kinges pacience, now a gret  
while sithens wel approued. Sure-  
ly it is not to be thoughte, that god  
loueth them best, whom he euer da-  
deleth and cockereth in wanton idel-  
iopes, but rather that he fauoureth  
them, whom he suffreth fortune to  
examyne, to tosse, to turmoyle, and  
yet alway prouydeth, that they take  
no great hurte. Princis be neyther  
famous, neyther counted worthye  
great prayse, that eyther in tyme of  
peace, or time of warre come prospe-  
cously to all that they seke for: but  
sonet suche are most praysed amou-  
ges great writers, as ofte beinge in  
great straites, gret ieoperdies, passe  
ouer al the bōntes, & surges of for-  
tune

## C O N S O L A T I O N.

tune, with noble courage, shynynge  
gloriosly in the eyes of all men,  
euен as it were in spyte of fortunes  
bearde. Continuall prosperitie doth  
well shewe a man to be in fortunes  
grace: but it is onely aduersitie, that  
declareth a man to be great, coura-  
gious, and of noble stomake. There  
be some wryters, which thynke, that  
Alexander Magnus loste a greatte  
parte of his prayse, bycause he ha-  
uyng prosperous fortune in all his  
warres, made an ende of his lyfe, or  
euer any myssfortunes dyd assaulte  
 hym. Praye standeth, where vertue  
is exercised, and they be knownen to  
be great in goddis fauour, whom  
god so gouerneth, that euен by theiſc  
myschaunces, they are knownen to  
haue hym theyr shielde, theyr pro-  
tector, & defender. I can not tary  
in lekyng many examples, I woll

D

bɔzowē

A C O M F O R T A B L E

borrowe none of straungers, albeit I  
may pay them agayne of our owne.  
How many cruell assaultes of wan-  
ton fortune, was kynge Henry the  
seuenth, most noble parent vnto our  
souerayne lord, compelled to susteyne  
before he coulde establysshe his re-  
alme: He that knoweth the historie  
of his graces lyfe, shall playnely se,  
euен as he came to the impervyall  
crownē of this realme, by the singu-  
lar prouidence and dryfte of god, so  
he kepte his ryght rather by the spe-  
ciall fauour and ayde of god, than  
by eyther force or polycye of men,  
albeit there was neuer pynce, that  
had them bothe moze than his grace  
had. Howe many seditions were in  
his graces tyme: Howe many fonde  
traytors shewed bothe theyr fo-  
lysshe malycie in offendyng his ma-  
iestye, and also the vigilant eye of  
god,

## CONSOLATION.

god, in auoydynge all enterpysses  
made agaynst his highnes: Howe  
many peryls escaped he: O madnes  
of fooles. They, they muste nedes  
reigne, whome god chooseth. They  
shall reigne, though all traytours  
say nay. Perken Warbrake, Mar-  
tyr Swart, & his meyny, the blacke  
Smyth, and his prentises. These,  
with all their felawes, shall neuert be  
able to moue one heare of his heed,  
whome god hath chosen to be the  
gouernour of his people. They all  
dyd what they coulde, they had, as  
al traytours are sure of, a shameful  
ende. Kynge Henry the. vii. god haue  
his soule, reigned & dyed, as he most  
worthy was, our kynge, our soue-  
rayne, our heed. What shall I say of  
kynge Henry the. viii. God sende his  
highnes long lyfe. Hath not he van-  
quysshed as many of his enemis,

D. ii. as

A C O M F O R T A B L E

as he lusted: hath it not lyen in hym  
to saue, whom his mercy wolde: to  
kyll, whom theyr faultes declared  
vnworthy forgyuenes? Good tour-  
nes done of god for a priuate man,  
wolde be kepte in memorie. It is a  
thyng intollerable, not to gyue god  
thankes, whan he of his mere good-  
nes poureth his benefites, not vpon  
one, but vpon vs all. It is greatte  
pitie, greater shame, that the bene-  
fites of god done to vs, be no ofte-  
ner amonges vs rehersed. It is mo-  
che meruayle, moche to be feared,  
lest god ware scanter in dealyng  
them, if we do not better rememb're  
his goodnes past.

**C**firmianus Lactantius sayth to  
cruely, Men, whan they shulde most  
gyue thankes to god, quyte forgete  
hyni. He slyppeth neuer sooner out  
of their myndes, than whan he doth  
moste

## CONSOLATION.

mosste for them. If they fall in great necessitie, here they remembre god. If terrorre of warre beate at theyz dozes, yf the pestilence crepe in at theyz neyghbours house, yf longe dyngthe take away the corne, yf great tempest, great hayle, longe rayne, begyn to matte all: then they runne to god, then they aske ayde, then he is with teares desired to helpe them. but after that feare is departed, and ioperdyes gone, god is quyte forgotten.

**C**whan oure mosste noble kynge wente into Fraunce, at the begynnyng of his reigne, how many cried vnto god, herynge that the kyng of Scottes was comynge vpon them? How many nowe do ones in a yere remembre the goodness of god, shewed vnto vs than? Or if they remembre it, howe small thankes hath god for

D.iii. his

## A COMFORTABLE

his goodnes? If we had marked by  
that exāple, how god woll our kyng  
to take no wrong at no mans hand,  
wolde these, that now be deed, haue  
thought, they coude haue prospered  
agaynst their souerayne lord?

¶ Who euer attepted, to put awaye  
the bishop of Rome, but he fayled of  
his purpose, sauyinge onely kynge  
Henry the eight? Surely if god had  
ought his grace any displeasure, he  
myght ofte sythens the begynnnyng  
of his reigne haue payd hym home.  
All is otherwyse. Frothyng so went  
euer at any tyme agaynst his grace,  
but it hath brought hym at the last,  
high prayse and great honour. We  
may se, if we be not moche blynder  
thā betels, that god hath chosen his  
grace to worke many feates. Crowe  
you it was not an harde thynge, for  
god, thus to worke his gracis hart,

as

## CONSOLATION.

as god hath wrought it: was it not  
meruayle, that the bysshop of Rome  
with his tycklynge tytles, dyd not  
chaunge the purpose of god? His  
grace was made a defēder of them,  
not onely with men, power, and mo-  
ney, but also with his penne. They  
lacked noo polycye, yf one moche  
greateer than man, had not encoun-  
tered with them. They sawe his gra-  
cis high knowlege, great wytte, fer-  
uent desyre, towarde diuyne letters,  
they myght well feare, lest his grace  
shulde espye, at the laste theyr iug-  
lynge. They sawe he was to be re-  
teyned. They gaue hym to be called  
**DEFENSOR FIDEI.** They ment  
gyle: but god had in dede chosen  
hym to be eu'en soo, as they called  
hym. We se god loueth his grace,  
and woll his sede to reygne ouer  
vs. We se the pope is gone, our

D.iii.

prince

# A COMFORTABLE

prince is comme, a deuouter of our  
comon welthe is dryuen out, a staye  
of all our welfares is sente vs from  
heuen. By whom I praye you? By  
noble quene Jane, by a fayre P H E =  
N I X sent of god, that in one thyng,  
made an ende of al the sorowes that  
sadde Englaunde a long season hath  
groned fore. O noble pryncesse, O  
moste vertuouse lady, blessed was  
thy wombe. All englysshē men may  
saye, Blessed was thy wombe, that  
hath brought forth so fayre fruicte.  
We may all saye, and we do al saye,  
Blessed be that houre, that our most  
gracious prynce coupled hym selfe  
With a make so fertile, so fecounde,  
so beloued of god. Howe coulde he  
shewe moze loue to her, then bothe  
to make her grace, thauctour of all  
our ioye, and afterward to set her in  
eternall ioye? Howe is the tymē for  
men

## CONSOLATION.

men to say that, that her grace long  
sytheus hath well deserued. nowe  
without suspicion of flattery, verses,  
balettes may come abrode, Matter  
there is but to moch, yea for a mean  
wit. who can lacke wordes, loking  
vpō the singuler vertues that were  
in her grace: Doo you not remem-  
bre, howe al these shininge vertues  
accompanied her grace, going hand  
in hand, two and two: Do you not  
reinembrace howe Honour and Shamefa-  
stnes, dyd adorne her hyghnes foze-  
hed: howe womanly Knowlege, and  
lowely Modestie sat euuen by them:  
howe pure Loue and honest Ioye, had  
taken theyr standynge in the myd-  
des of her hyghnes harte: howe cō-  
stancy and glory folowed her grace,  
& bare the trayne: Howe fayre lokes,  
and princelike behauisour wente al-  
ways before: howe curteisy and pu-

D.b. titie,

A C O M F O R T A B L E

rite, nowe were of this syde, now of  
that: howe feare of blame, and de-  
sire of true honour, neuer frome her  
sight departed: howe sage though-  
tes and yong age, went in her grace  
foote by foote: Howe beautie and  
chastytie neuer at stryfe, eternallye  
knytte together (a rare spectacle, an  
vnwont sight) reigned both in her,  
The one adownyng the body, farre  
settyng her hyghenesse aboue the  
reste of ladires, The other garnys-  
hyng the minde, enhaunsyng her  
grace farre aboue the antique sorte  
of women, whiche haue as the O-  
namentes of theyz sexe, ben Crony-  
aled by worthy wryters. Canne any  
woytte in suche a throng of vertues,  
lacke matter: can any say so moche,  
but whan he hath done, an nother  
shall think he hath sayd nothyng?  
O neste of goodnessse, O Palace,  
where

## CONSOLATION.

Where all chaste, chosen, and goodly  
thoughtes dyd allogē. pardone him  
that shulde saye moze, and can not,  
forgyue me moste hyghe princesse, if  
I saye lesse then euery man seeth. Al  
men knowe, that who so loketh sted  
fastly vpon the bryghte soune, the  
more he lokethe, the lesse he seethe,  
surely, the longer I loke vpon such  
her graces vertues, the vnnieter I  
fynde my selfe to wryte of them. For  
as matter stylle increaseth, so wytte  
offended with to moche matter, op-  
pressed with burdeyn layde vpon  
hym, waxeth werye, feble, faynte,  
& requireth repose. Pardon me pra-  
ty babe. swete, fayre, and p̄ecious  
pledge, of the high loue and fauour  
of god toward vs. Pardon me, my  
peyne can do noo moze, thenne my  
smal wyt wyll suffre it. If my wyt  
were equall, to my toye, men shulde  
well

## A C O M F O R T A B L E

well perceyue. howe by thy byrth a-  
lone, sycke Englaude is recouered.  
But he that can not do, as he desy-  
reth, muste eyther do as well, as he  
can, or els do nothyng. wherfore  
I beinge bothe to sorw for thy mo-  
thers deathe, and to gladde of thy  
byrthe, to say nothyng, and not a-  
ble to saye, as I wolde, haue giuen  
wiser an occasiō to shewe their wit,  
and to saye more in so large a mat-  
tier. It is inoughe for hym that can  
do no better, to shewe his harte and  
good wyll. Certes I coulde not but  
ioye, to se a prince borne, & a prince,  
sonne of such a kynge, sonne of su-  
che a fader.

**P**hilip king of the Macedones,  
hering that his quene was broughē  
a bed with Alexāder, that after was  
for his noble actes called Alexan-  
der magnus, Philip I saye, was  
twyse

## C O N S O L A T I O N.

twyse glad, fyoste that he hadde a  
sonne, to whom he myght leaue his  
kyngedom, Secondly, that he  
was borne in the tyme of that great  
and famous clerke Aristotle, whi-  
che myghte soo institute hym, with  
prudente and philosophicall precep-  
tes, that he shulde not onely be able  
to kepe that he had left hym, but al-  
so able to encrease his kyngedom,  
if nede were, at the leste knowe how  
to gouerne his subiectes.

**C**Nowe how moch greater cause,  
haue we to be gladde, that haue a  
prynce come of such a father, as can  
moche better instructe his sonne, for  
the gouernemente of a chyisten re-  
alme, than euer coulde Aristotle, for  
an ethnyke state : It is vertye true,  
that some men perchaunce woll de-  
nye, or at the least moche doubte at.  
All thynges be not to be soughte in  
libra-

## A C O M F O R T A B L E

librariess, in bokes. No no, he that hath with moche honour longe raigned, shall moche soner, yea, & moche better, teache a Prynce, how he hath to gouerne his realme, than one that hath redde neuer so moche. Bokes do moche, philosophie in especial that parte of it, that teacheth a man, howe he shall order all the poyntes of nature, in him, beareth a greatte stroke, in all kyndes of lyfe. But yet a kynge, that hath gouerned many yeres, ofte tymies passing the pykes of fortune, the assaultes of his enemies, the malice of vnnatural rebels, the trappes of traiters, can doo moche more in instructyng a kynge, than a philosopher, that lyeth stil in a corner, gasing on bokes.

Xxhan Annibal dyuein from Cartage, came to Antiochus, & there bicause his naime was gret through all

## CONSOLATION.

all the worlde, beinge moche intreaga-  
ted, to here a gret philosopher rede,  
whose name was Phormio. Annib-  
all refused not to doo as they de-  
syzed hym : This philosopher tal-  
ked, two or thre howres of the office  
of a Capptayne in warre, and spake  
of the scyence mylitarye, with very  
moche delite of his audience. At the  
laste , they moche wonderynge at  
Phormios eloquence and copy, ar-  
ed Anniball, what he thoughte of  
hym , and howe he lyked his pre-  
ceptes of warre . He made theym  
this aunswere , I haue saythe he,  
harde many dotynge fooles , but  
one, that moxe doteth thanne Phor-  
mio, hard I never. Trewely he had  
good cause to saye, as he sayde. for  
what can be greater attogacie,then  
for a philosopher, that hadde never  
mette with his ennemy, never come  
in

## A C O M F O R T A B L E

in tent, neuer neither drawen bloud,  
neyther lost any of his owne, to giue  
preceptes of warre vnto Anniball,  
whiche so many yeres had stryuen  
with the Romaynes, and almooste  
taken from them theyr state? what  
can Aristotel say, verteynyng to the  
rule of a realme, that kynge Henry  
the. viii. hath not experiance of it?  
Yea I wol come nygher, what hath  
he red to serue a pagan prynce, but  
our kynge hath redde moche more,  
to institute a christē ruler? wherfoze  
euuen as our ioye is nowe great, soo  
let vs on our knees desyre almyghty  
god, that it maye please him long  
to gyue our moste noble kyng Hen-  
ry the eighte lyfe, vntyll our prynce  
his graces sonne maye be able, not  
only to take the realme at his hand,  
but so to gouerne it, that we may se  
 hym as well heye of his fathers  
hyghe

## CONSOLATION.

high wysedome, and princely poli-  
cye, as of his estate and maiestie,  
and that the common welth, and al-  
so our ioye may haue a sure place to  
stand on. We shall do but as we are  
bound, if we dayly, both by priuate  
and publyque prayers euery one of  
vs, desire that our ioye may contyn-  
ue full: the heape of our gladnes  
in no parte dyminysshed. What can  
we desyre of god, with moze hope  
to optayne, yf we be not to euylle  
our selues than that princis, whiche  
throughe theyr realmes, sette forthe  
the worde and glorie of god, maye  
bothe longe lyue theym selues, and  
also leaue suche heyres, as maye be  
mooste lyke vnto them: God lo-  
uith to be lauded, not that he nedith  
oure prayse, but bycause he couey-  
teth to doo vs styllle good. And al-  
thoughe we can not deserue suche

E

goods

## A C O M F O R T A B L E

goodnes at his hande, yet he este-  
meth vs worthy to receyue a newe  
benefyte, whan we thanke hym for  
the olde. His ioye is, to do good, and  
alnoste onely to man, for whom he  
hath created all thynges. God stylle  
beginneth, stil prouoketh vs to loue  
him, and serue hym. Doth it become  
vs to thynke, this benefytte, whiche  
toucheth so many, to be recompen-  
sed with one or two generall proces-  
sions? No, we may thynke it an ea-  
sye thyng, all our lyues, to gyue  
hym harty wordes, that all our ly-  
ues gyueth vs so many, so infininte  
hys gystes. Reken but one thyng,  
that doth the good, or hath done, or  
shall do, that commeth not of hym,  
he is contente thou thanke hym for  
none. Is it not thy vantage, to laude  
and prayse hym, that seeketh it not,  
but euen to knowe that thou arte  
glad,

## CONSOLATION.

gladde, he dothe the good : we are nowe, if it shall please god to lende our prynce lyfe, to weare the crowne after his father, as vndoubtedly he woll, if he shal not fynde vs vnlwothy suche felycystie, we are nowe I saye, well assured, that he, whiche shall be our lord, and soueraygne, is not brought in, to reigne ouer vs, by force of men, but chosen and sent vs by the hand of god, and his clere election, Strange bloude, god willynge, shall haue no power vpon vs. god hath declarid, that his mind is, that prynce Edwarde succede his father. If it other wyse chaunce, as god forbydde it shulde, the faulte is ours. Certaynelye we muste not thynke , that in dynkynge deeper than we were wonte, or in wearyng the belles and belle topes , or making of bonfires, we can shewe our

E.ii.      selfes

A C O M F O R T A B L E

selfes worthye to haue this Prince  
our kynge. Not withstandyng, it is  
wel done, to declare our hartes vni-  
to men by suche outward sygnes.  
But god is pleased an other waye,  
albeit in these, lyttel or nothyng of-  
fended. He loueth to see bournyng  
myndes, inflamed hartes, where the  
sparcles of hotte charitie may flye  
frō neighbour to neighbour, house  
to house, towne to towne, countrey  
to countrey. He loueth to see all on  
fire, all bournyng, all inflamed,  
These bonfires, he canne not chose  
but come to. These flames make  
god not our gest, but a dayly, yea a  
continuall dweller with vs. Let vs  
make these fires, that is, one to loue  
an other in perfite charitie, euerye  
man, to thynke their neyghboures  
profite their owne, their losse as well  
to touche them, that it lyghteth not

vpon

## C O N S O L A T I O N

Upon, as hym that receiueth it. Let  
vs come ones to this mutuall loue  
and amitie, god vndoubted (whose  
joy is, as Salomon saith, to be with  
the chyldren of men) wolle not here  
be absente from our feastes. No he  
woll sende his dyshe, and sytte with  
vs. what dishe trow you? not a nap-  
kyn ful of wafers hardely, neither  
a pottell of muscadell. No, no, his  
dishes be of an other sort. He gaue  
vs the laste day a priuce, if we take  
this as thankfully as we ar bound  
to do, I doubt not but he can sende  
the kynges highnes an other wife,  
and many mo chyldren. This we be  
assured of, lette vs do well, god wol  
doo to vs moche better. He can not  
doo soo moche good for vs, but he  
desyreteth to do yet styll moche more.  
Shall we refuse goodness, whan it is  
offered, for the axinge? not denied,

E. iii. if we

## A COMFORTABLE

If we lust to take it: Shal we fondly seke sorrowe, whan we maye haue pleasure: Wepynge, whan we may laugh: Our fortune I trust is better, our ende, I truste shal be good, that hath so ioyouse a begynnynge. God send long life to that we haue, we truste all pryncis, shall leerne of our soueraygne lord the kynge, to loue god, to serue hym, to seke his honour in all places, to sette forthe his worde, whiche thing so pleasest god, that almooste nothunge can be compated with it. Kynge Alsa, as we rede in the old testamēt, subuer-  
ted thaltars, that were set vp for Idols, he brake the images, and cutte down the wodes, where men super-  
stitiously worshipped they wyſt nat what. Thus doing he highly plesed god. Afterward he made a proclama-  
tion, & gaue comandement, that all the

## CONSOLATION

the Iewishe people shulde seeke the  
lorde god, whome their fathers had  
worshypped, & that they shuld kepe  
his lawe and his comandementes.  
He cast downe al their false ydolles,  
all the alters that they stode on, yea  
and that most is to be noted, he for-  
gettyng nature, or at the least ouer-  
comyng affection with godlynes,  
deposed his naturall mother frome  
her imperiall maiestie, bycause she  
set vp an idoll in the wodde. And so  
he had his realme quiete for a long  
season. After this came Zaraye an  
Aethiope, with a thousand thousande  
souldiours, besydes such as faught  
in chares. Alsa beinge nothyngе a-  
frayde of theyr greatte noumbrе,  
mette with hym, and all his. But  
or euer they dydde fyght, Alsa sayde  
thus vnto god, Good lorde, it is as  
possible for the to defend them that

E.iii. haue

## A C O M F O R T A B L E

haue no strengthe, with a fewe, as  
with a great meynay. Helpe vs our  
god, our truste is in the. The Ethio-  
ps by and by, were striken of god.  
They fledde, their cytties were ta-  
ken, they kylled, and spoilled of all  
their aide. Here Abarias hauing the  
spiritite of god, met with kyng Alsa  
at his retourne to Hierusalem, and  
sayde thus to hym, Here me kyng  
Alsa, harken you people of Juda,  
and Beniamyn, God is with you,  
bycause you haue bene with him, if  
you seke him styll, you shall fynde  
hym, and if you leaue hym, he woll  
leaue you. Whan Alsa had hard his  
wordes, he was highly comforsted,  
and toke away al the abominations  
out of the lande of Juda & Benia-  
min, and made an alter in the honoz  
of god, and called togither, not only  
all his owne subiectes, but also all  
the

## C O N S O L A T I O N.

the straungers, that were in his do-  
minion, and did great sacrifice vnto  
god. And there made a leage to seke  
the lord god of theyr forefathers,  
with all harte, all desyre agreinge,  
that he that dyd not seke the lord  
amonges them, shulde dye, were he  
yonge or old, man or woman. Thus  
they swore all, to abyde this lawe.  
and were wonderfull ioyouse, that  
they hadde made this leage. They  
with all theyr wylles soughe the  
lord, and he was lyghtly founde,  
and gaue theym peace, quietnes,  
gladnes of harte all aboute.

¶ As long as Alsa sought god, god  
was euer with hym, but after, whan  
for feare of Baasa, he sought helpe  
of Benadad, kyng of Syria, a pay-  
nym, an ethnicke prynce, leauynge  
the trust that he was wonte to haue  
in god, The prophete Manaye came

E. v. to

## A COMFORTABLE

to Alsa, and said to hym in this wise,  
Bycause thou hast put thy truste in  
the kynge of Syria, and not in thy  
lorde god, the kynge of Syria and  
his hooste, is escaped thy handes.  
Wvere not the Ethiopes and Liby-  
ans of a farre greater power, bothe  
of charyottes, horsemenne, and also  
fotemen, and yet god gaue the, the  
victorye vpon theym : Thou shalte  
not lacke warre, syckenes, sorowe  
ynough. Marke the ende. Alsa fell  
sycke, and sought not helpe of god,  
but put his speciall trust in phisyke.  
so he soone after deceased.

**C**Josephat his sonne, leauyng the  
faultes of his fathir, and folowyng  
the vertues of godly kynge Dauid,  
prospered wonderfullly, his realme  
was confyrmēd, he encryched, his  
name great in al nations. why? The  
texte is playne, bycause he sought  
god,

## CONSOLATION.

god, & kepte his commandementes, because he cutte downe the woddes, and dyd not onely hym selfe set his harte all vpon god, but dyd what he coulde, to cause his people to do the same. He vsed a goodly waye. He sente in the thyrdre yere of his reigne, certayne of his nobilitie Abdias, Zacharias, Nathanaell, and Micheas, with other, to teache his people in the cities of Iuda, he ioyned with those many of the leuites, men well sene in the lawe of god, Samias, Nathanias, Assiel, Semiamoth, and with them two priestes Elisama, & Jooram, and gaue them the booke of the lawe of god with them. They wente from citie to citie, and taught the people, the lawes of god. Harken what folowed, all the kyngedomes of the erthe were afrayd of the lord: none durst wage batayle

A C O M F O R T A B L E

battayle agaynst kynge Josophat.  
So the Philiſtians his ennemipes,  
were glad and fayne to ſende hym  
great gyftes. The Arribias ſought  
his fauour. He went ſtill forwarde.  
In matters doubtfull he had euer  
in his mouthe, this ſayinge, mete  
for euery man, but metest of al men,  
for a kynge, C O N S V L E V E R =  
B V M D O M I N I, Take counſell at  
the worde of god. Achab desyzed  
hym, to go to the warre with hym.  
He wente, Achab was ſlayne, Jo-  
ſophat not hurtte. Wherefore Jehu  
the prophete ſayd to hym, Thou art  
blessed, bycause thou cuttest downe  
the woddes, and diddest prepare thy  
harte to ſeke the lord god. Howe  
many tymes dydde god ſheue to be  
his debtour, for putting away ido-  
latrie, for ſekyng hym: he lyued ſtill  
in glorie, and dyed in all honoure.

Howe

## C O N S O L A T I O N .

Howe shorē a raigne had his sonne:  
what sorowe in it , bycause he lefte  
god, and wolde not do as his father  
dydde : Howe lytell whyle reygned  
Joas: Rede the historie, see why he  
fell, god soughe, saueth, god losse, le-  
seth. Jothan was riche, myghty, ful  
of honour. The scripture sheweth  
the cause. he soughe the command-  
mentes of god, and folowed them.  
There were an. C. & xx. thousande  
slayne in one daye . why were they  
so: They lefte the lorde god saythe  
the texte. Howe was Achaz punys-  
shed: howe many lost he: His sonne  
Ezechias sawe the cause, and light-  
ly amēded the faute. For euē in the  
fyrist moneth of his reigne, he called  
the priestis and Leuites vnto hym,  
and said thus to them, Here me you  
Leuites, be ye holy your selfs, make  
clene the hous of god, take out of it

. all

## A COMFORTABLE

al vnclettes, our fathers haue sinned, & done euyl in the sight of god, leauyng hym, tournyng their faces from his tabernacle, and their bac-  
kes to it. They shitte the dozes, and put out the candels, They bourned not their incense to god, they offe-  
red not they; sacrifice vnto hym.

The sense of these textes, maye well be sene, without an expositour. The dozes were shutte a great long sea-  
son, the candels out, we in the dark. But I wolle leaue the handelynge of the histories, I woll but tel them euuen as they are.

After he sawe the priestes in good order he sent messāgers, that in his behalfe preached thus vnto the peo-  
ple, Chyldeyne of Israell, come a-  
gynne to god, conuerte your selues to hym. Be not as your forefathers were, whiche left god, and were di-  
stroyed.

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stroyed. This Ezechias all be it he serued god well a great whyle, yet sometyme he felle, and shewed hym selfe to be man, but his falles were suche, that god euer holpe hym vp agayne. He vanquished the mighty kyng of the Assiriens , hauyng an angell vnder his banner, he prospered al his reigne, and died with moche glorie.

These histories of the bible maye teache vs many thynges . We may perceyue by them , who is the gyuer of al our felicitie. and for what cause he gyueth it. we see, howe we maye conserue the goodnes of god towardes vs. why we doo leese it , yf we lose it. Wherfore lette vs folowe the steppes of our most gracious soueraigne lord, whiche most diligently hath sought the pleasure of god, his wyll, his lawe, his commandments

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mandementes, he hath dryuen out  
of his mosste fortunate realme, the  
Philistians, the ennemis of Christ,  
and his true religion, the byshop of  
Rome, & his adherentes, that were  
sworne to lyke, all that hym lusted,  
hyred to stoppe, and put out of his  
eighe course, the lyuely water that  
cunneth to euerlastynge lyfe, hyred  
to vexe the children of Isaac, suche  
as were the trewe worshypers of  
Christe, and laboured to fynde oute  
the veray heed and spryng of this  
water. His highnes hath remoued,  
and taken vp, all their pipes of sub-  
tiltie, crafte, deceite, and falseheed.  
They shall no more conuerte this  
heuenly liquoꝝ vnto their lucre, am-  
bition, pride, arrogancy. The heed  
is founde, the water nowe runneth  
eightly in his trewe course. All his  
graces subiectes, may frakely come  
to it,

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to it, carie with them, & giue it where they se nedē. Euery man may nowe drinke his saluation, whiche before gulled in nothing but cuppes of ex-  
tours, draggges of vntrouthes. His grace biddeth vs harken to the pro-  
phete Ezechiel, that saythe, walke not in the preceptis of your fathers, kepe not their decrees, walke onely in my preceptes, kepe my decrees, & lyue after them, and ye shall lyue in them. Seke saith Christ, & ye shall fynde. Knocke, and the doore shall be opened. Where shalte thou seke: in thy fathers lyfe: thou runnest into the darke. Thou shalt but wander, excepte thou take a candel with the. The candelle is, as the Prophete sayeth, the worde of god, Lucerna pes-  
dibus meis verbum tuum domine. Your fa-  
thers and brethern, saith Ezechias,  
departed, and went from god, ther-  
foſe

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for he hath destroyed them, as you  
se. Surely god sooner pardoneth  
**Sodoma, and Gomora,** than suche  
as ones knowe the truthe, and after  
agaynst theyr conscience, wyckedly  
do oppugne it. We shall never be  
able to susteyne the wrothe of god,  
ylf we leaue that we knowe, to be  
good, godly, trewe, and cleave to  
that, we knowe to be false, wycked,  
naught. He sooner forgyueth them,  
that kylled his sonne, than suche as  
go aboute to oppresse truthe. Christe  
coulde not, but dye ones, Trewhethe  
can never dye. Wherfore let vs set  
our feete in the steppes of our so-  
ueraygne lord the kynge, whiche  
moste worthy the name of a christen  
prince, applyeth his hole lyfe to no-  
thyng so moche, as that all we his  
subiectes may make this leage with  
 hym, To seke god with all our hartes,

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ces, with all our studyes. He compelleth no man by deathe, as kynge Alsa dyd, but he inviteth all men by exhortations, by great benefytes, moche rewardynge theym, whome he fyndeth in confederacie with his grace. Many his goodnesse hathe made good, and yf at the laste we woll suffre hym to haue his hole poutpose, that is, to make vs all good, God vndoubted, so sought for of vs, woll be ours, dwell with vs, and we with hym, lackyng no parte of that benediction, whiche he with his blessed hande powreth vpon all them that seke to serue hym. vve shal haue here plentie of al thinges, peas and quietnes, loue & concorde. And after this life, eternal ioye, ioye, that thā shal ende, when god endeth, that is, neuer. Ioye, that while it lasteth, is so great, that neyther tongue can tell

A COMFORTABLE  
telle it, nor harte imagyne it. Ioye  
with hym that is the auctour of all  
joy, or rather joy it self, with whom  
who so euer joyeth, findeth al other  
joyses, as farre vnder his joy, as ex-  
treme sorowes be vnder al our joy-  
es. With him I saye, vnto whome  
be all honour, all rendyng of than-  
kes, all praise gyuen of all men; in  
all places, at all tymes. Amien.

LONDINI IN AEDIBVS  
THOMAE BBR=  
THELETI REGII IMPRESSO-  
SORIS.  
AN. M.D. XXXVII.

CVM PRIVILEGIO.

Worke by afft long deuentary  
and ordynary affayre my seruice. His peculiare  
languis shal be alredy fayre and  
fayrelye. And his booke is most fit for  
perusing (as mett) in genty plentif goodly  
to maste frondy and poresse. And so mō bridle  
for affayre. Dote me ne offworke sende.

